

Yup'ik Piciryarait Cultural Center and Museum Strategic Plan Summary

Mission: Sustain the Yup'ik culture, history, language, and arts via the transmission of knowledge from this generation of elders into the future.

Mandate: Establish the Yup'ik Piciryarait Cultural Center and Museum as Alaska's premier center for research, documentation, and education in the Central Yup'ik culture, history, language, arts, and lifeways.

Key Components:

Continue to Develop and Provide Exhibitions, Research, and Education Opportunities:

- Establish the next generation of exhibitions and education programs to maintain the Cultural Center and Museum's role in sustaining Yup'ik culture, history, language, to ensure adequate preparation of the facility and community. Work to become a showcase for regional art, folk-art, and performing arts.
- Prepare for sub-regional and village outreach programs to provide equal access to humanities education and research opportunities.

Protect and Expand the Current Collection:

- Institute and maintain a standardized inventory system for existing artifacts, including those from the Yugtarvik Museum, and for future collections using a computer database and establish an offsite backup storage system. Acquire and install adequate shelving for the museum collection and archive.
- Continue to expand the collection of historically significant Yup'ik artifacts and documents describing the Yup'ik people and way of life.

Develop Policies Covering Ethical and Legal Issues

- Identify legal and ethical issues and develop codes and policies to govern Cultural Center and Museum actions and protect the intellectual and historic rights of the Yup'ik people; ensure compliance with the Native American Graves Protection and Repatriation Act; provide standards for the collection of artifacts, photographs, film, and other historic properties.
- Institute professional ethics training for all staff and volunteers to be incorporated in the orientation program and reviewed annually during a staff/volunteer retreat.

Develop the Capacity of the Region's Residents to Fully Participate In and Lead Research and Educational Activities:

- Develop a strong enduring partnership with each of the Region's six school districts, tribal college, and the local campus of the University of Alaska to ensure the ongoing identification and training of local residents to participate as equals with 'outside' professionals in research and documentation activities that pertain to all aspects of the Yup'ik way of life.

Increase Funding and Revenue Generation and Enhance Business Processes

- Stabilize Cultural Center and Museum funding through development of a business and marketing plan for management of the gift store; development of an auxiliary group to take the lead in fundraising; securing funding for a development officer charged with writing and managing grants and fundraising activities; and building partnerships between the Museum, Kuskokwim Consortium Library, and the region's tribal councils, and school districts.

Summary:

This long-range plan was developed by the Yup'ik Piciryarait Cultural Center and Museum director in collaboration with the Museum Board of Elders, Association of Village Council Presidents (AVCP) administration and community volunteers from Bethel during 2002. While formal stated plans are not congruous with the traditional Yup'ik way and caused a great deal of discomfort among the Board of Elders, they reviewed the plan. In recognizing the plan, the elders realized necessity of having a statement of goals so that development of the Cultural Center and Museum could progress. This plan was recognized by the Board of Elders and formally accepted by the AVCP administration in 2003. The museum director uses plan goals and action plans to report accomplishments to the AVCP administration and other funding sources monthly. She reports accomplishments to the Board of Elders in Yup'ik during meetings.

This is the first long-range plan to be developed for the Cultural Center and Museum, it will act as a guide for a five year period beginning in 2003 and ending in 2008. It is the outcome of many hours of discussion with and among the Board of Elders as they came to consensus on the purpose and work of the organization. Questionnaires were sent to and returned from all 56 tribal councils. The questions covered tribal priorities and requested that tribes survey their members to find out whether they used the museum or not and why. The Mission and Mandate are a translation developed with respect for the Elders' words and a clear English statement of their charge. The Board of Elders is made up of eight members, one from each of AVCP's sub-regions and an at-large position. They meet quarterly to review Cultural Center and Museum activities and evaluate plans for the future.

Evaluation:

The Cultural Center and Museum director reports monthly to the AVCP Vice President for operations and to the Board of Elders during their regular meetings. She has begun developing an implementation plan which details steps toward attainment of each of the key components and aligns them with staff/volunteer responsibilities and the budget.

Successes:

The Yup'it Piciryarait Cultural Center and Museum truly shines in the development and presentation of new exhibitions. Two new exhibits opened in this small museum this year, *The Alaskan Flag*, and *Sami: The Reindeer People*. *The Alaskan Flag* exhibit offered a sample of the original artwork from the 1936 Alaska Flag contest as well as the gold watch Benny Benson received as winner of the contest. *Sami: The Reindeer People* was the largest undertaking of the year. The effort was supported by Calista, the region's for-profit ANCSA Corporation; Baiki, a Sami Association of America; the Norwegian Consulate; and numerous private contributors. The first steps in regional outreach and research were taken in a *Stories from the Past* project. Opportunities were created for elders to teach youth when young people interviewed elders and wrote stories based on the interview. Students wrote in both Yup'ik and English adding language preservation to cultural preservation. The final outcome of the *Stories from the Past* project is a publication with color illustrations. There have been four exhibits, one included sales which benefited the Museum. One show was an artist's mixed-media works depicting life in the Yukon-Kuskokwim Delta. Two photographic shows one, *Faces of the Millennium* was of the Cama-i Dance Festival, the other was of dances along the coast and Lower Yukon River. A quilt show and auction was the first venture into combining sales of exhibited artwork and fundraising.

The Alaska State Museum volunteered the services of their Conservator to visit the Museum and make recommendations for collection needs. As a result of this inspection, the Alaska State Museum, Buffalo State College, and the Museum director combined resources to fund services for a summer conservation intern. The intern was especially gifted and storage boxes and museum-quality cabinets were purchased or built for much of the valuable collection. For the first time in the life of the Museum collection, the artifacts are stored correctly and securely.

Legal and ethical issues are difficult issues. The Museum director is reviewing *Principles for Research in the Arctic*, developed by the International Circum-Polar Conference as a foundation for policies and ethical statements. These policies and statements will be in place prior to any publication of material for use beyond the Central Yup'ik Region and certainly before any website development is undertaken.

Volunteers have been imperative for the proper functioning of the Museum. Fifty volunteers have donated more 13,000 hours this year. This is the equivalent of six full-time staff positions. Volunteers have been involved in exhibits, the gift shop, fund raising, and collections care. The next phase of volunteer work will be to organize them into a museum auxiliary charged with fundraising for the Museum beyond Bethel proper and into the villages.

QUKAMUIT: People of the Middle, Tracing Our Paths

Narrative Questions

1. Project Design:

Project Overview

A great river tumbles from its origins—the glaciers atop towering, Mt. McKinley—and flows restlessly, inexorably down mountain rock and crevice through the boundless tundra 700 miles to the Bering Sea. It is the Kuskokwim. It and its tributaries are the source of life for the Yup'ik Eskimos, who populate the small, isolated villages scattered along the banks. It is a supermarket whose bounty is salmon and white fish, the traditional foods of the Yup'ik. It is the region's highway system for boats in the summer and trucks in the winter. This part of Alaska was peopled many thousands of years ago by small family groups of hardy Asians who followed game across the Bering Land Bridge. The glaciers melted and the sea level rose exiling these early arrivals from their Asian homelands. Thus they became the first true Alaskans. These first Alaskans inhabited villages built of logs and sod during the frigid winter months of long nights, short days, and frequent blizzards. Families stayed together in the winter village for a season of feasts and holidays. As the sun returned and ice dissolved into the river the winter villages were abandoned. During the summer season small family groups traveled to camps up and down the river to hunt, fish, and gather food and other materials to sustain them when the long winter returned. Life remained little changed for thousands of years. Then, from Asia again, the first visitors came. These were the Russians who wanted furs from tundra animals. They brought trade goods that began a process of change and exchange that continues today. Russia laid claim to the capacious Alaskan landscape until 1867 when Secretary of State William Seward sealed the deal that allowed the United States to purchase the immense tract that constituted the Alaskan territory for two cents an acre. In the wake of the United States' purchase of "Seward's Folly" came the missionaries who brought religion and gathered Yup'ik souls, forever changing the spiritual system that existed for aeons. Later still, came the government officials, teachers, and doctors whose arrival heralded the slow death of the Yup'ik's seasonal migration. Village life became the mode of living for much of the year.

Through the years following contact with the West, an astounding array of material was collected and removed from the region: Photographs, films, and ethnographic studies documenting the Yup'ik way of life have been made. Artifacts have been collected and stored in museums and archives across the United States, in Moscow, Germany, France, Scandinavia, and the United Kingdom. Change was the goal of most of the early visitors to the area and they achieved that goal. The activities, beliefs, values, and stories that were the essence of Yup'ik life have undergone metamorphosis; some have been discarded and lost forever. Today's Yup'ik have only a small museum collection, at the Yupiit Piciryarait Cultural Center and Museum, containing the few artifacts that remain in everyday use, memories of cherished elders and knowledgeable adults, a limited number of books, and several websites that offer a small number of photographs that depict the past, but offer little in the way of explanation of it.

The Yupiit Piciryarait Cultural Center and Museum proposes its own change. This is a proposal for a project undertaken by the Museum and supported through the Institute of Museum and Library Services to initiate the 'repatriation' of knowledge. The Museum will gather the written data and visual images visitors to the region over the last 120 years have collected and stored at various locations across the United States. We then propose to synthesize the written data with the memories of this last generation of elders who recall a traditional way of life largely intact in their childhood. *QUKAMUIT: People of the Middle, Tracing our Paths* (quka – middle or center + mui – people, Jacobson, 1984) will combine a museum exhibit with historic photographs of the people and places that existed along the middle Kuskokwim with multi-age research activities to support research into family histories and the lands that family groups used as they followed their seasonal rounds. Through this project participants will see the sophisticated family system that evolved over centuries to ensure their ancestors' survival in this cold, inhospitable land.

The Yupiit Piciryarait Cultural Center and Museum seeks support for the development of *QUKAMUIT: People of the Middle, Tracing Our Paths*. This proposal advances an effort to return "recorded knowledge" to the people of the middle Kuskokwim. *QUKAMUIT: People of the Middle, Tracing Our Paths* will be a mobile museum exhibit that will first open in Bethel then travel up the Kuskokwim to six small villages. The traveling exhibits provide a display of material through which intergenerational research can be completed. Elders and locally recognized experts will guide community members through a series of exhibit activities employing visual images, documents, and maps to foster in the user a more thorough understanding of the importance of the multi-generational, extended Yup'ik family and its fundamental relationship with the Kuskokwim lands. Knowledge relating to these images will also be recorded for future generations. Each village will retain a collection of pertinent photographs, print documents, and maps developed during the exhibit. A history source binder will be developed to enable each tribe to begin its own historical archive.

The "recorded knowledge" this proposals seeks to return to the middle Kuskokwim people comprises documents and information generated by scientists, teachers, missionaries, and governmental officers from the United States as early as 1880. This material has remained stored for decades hardly known and inaccessible to residents of the region to whom they pertain. The material takes many forms: print, photographs, film, or recordings. This information together with local oral histories and

genealogical memory constitute an important part of the Yup'ik historical legacy. Though largely unknown, they are a cultural resource of immense value to community members and educational language and heritage programs.

Visual images are the most compelling tool of this project. They are eyewitness to Yup'ik ancestors' lives, clothing, and physical appearance. Adults and youth alike will spend hours looking at and talking about collected historical photographs and films. Visual images gathered for this project will introduce the exhibit in each of the communities and will entice visitors to stay and learn more about their own family history, the seasonal camps used for hunting, fishing, and gathering, and winter villages' feasts and holidays. The process of "repatriating" visual images will begin when high-quality reproductions are made and taken to the villages throughout the middle Kuskokwim. A series of elder institutes will be held in Bethel and each of the communities to identify the people, places, activities, and tools in the picture. The information thus collected will form descriptive text to accompany the images.

Written records are essential to the project. In the early years, scientists, travelers, government officers, missionaries, and educators kept written records and collected data on the local populations. Their primary data – reports, diaries, census, school records, village lists, wildlife inventories, for example – were usually retained by their respective agencies. As such, they, too, remain virtually undiscovered by host communities. Copies of this documentation, particularly census and genealogical data and information on family land use, will be collected, and refined for use in a series of intergenerational research activities connected to the overall project. Early census and village population lists provide a unique perspective into the composition and size of old villages and camps, that often matches and sometimes exceeds elder's recollections. The census and population lists preserve names and ages of long-dead people and the composition of families of the "great-grandfather's generation," often with their respective geographical and/or social position within the community. Journals, diaries, and records of visiting scientists, teachers, and missionaries of the late 1800 and early 1900s are an extremely valuable and highly underdeveloped cultural resource for all Alaska Native communities not just the Yup'ik people. More recently, in preparation for land selection under the Alaska Native Claims Settlement Act, hours of audio taped interviews were collected. These tapes are held in an archive and remain largely untouched, in most cases neither transcribed nor translated. This heritage initiative will unite old documents and the communities' extant memories and knowledge and will provide parity among oral and written accounts. Native leaders of the region have a growing understanding of the need to match 'local' and "written" knowledge under a common format for community use. A primary benefit of this project will be "cultural translation"; that is, modernization. The 19th century written records are very difficult to read and understand. Communities in other parts of the region who want to begin their own historical archives can use the methods of cultural translation used to develop this project and will make documents more valuable to modern users.

Connecting people to their ancestral places along the Kuskokwim and its tributaries is the final piece of this project. This project component will be accomplished using a variety of historic and modern maps upon which traditional places can be identified. It will help today's families understand why they identify so strongly with family places. Further it will give the youngest Yup'ik an awareness of how their family came to 'own' the land through formal and informal title and use. Mapping activities held during the exhibits in Bethel and the six villages will give elders an opportunity to transmit critical traditional ecological knowledge. Not only will participants find out about the lands traditionally used by their ancestors and the permanent winter villages in which they resided, they will find out about traditional ways of navigation, places where animals can often be found in greater abundance, and weather patterns unique to places along the river. Safety lessons might also be offered; for example, elders will know of places along the Kuskokwim and its tributaries where ice forms late or where the river is never safe or they might discuss ways of 'reading the river' to know where dangerous sandbars and eddies are formed.

QUKAMUIT: People of the Middle, Tracing Our Paths is a project with two topical areas and four themes. Topical areas will be a focal point of the exhibits and will be developed through an interplay of visual images, documents, and elder instruction. Themes to be developed are:

- *Ilakellriit (Our Relatives)* Kin and family are the foundation of the Yup'ik social world because the family transmits cultural knowledge. Each Yup'ik community is made up of interrelated extended families. *Ilakellriit (Our Relatives)* will help community members trace their genealogy using the collected written data, photographs, films, and oral histories, which will provide the necessary information to construct a family tree.
- *Nunaput (Our Places)* Each Yup'ik family participated and continues to take part in an annual routine of seasonal subsistence rounds. The harvest of wild foods and raw materials for food, clothing, shelter, and fuel is at the heart of the Yup'ik identity. *Nunaput (Our Places)* will support community members as they map the paths their ancestors followed to sustain their lives.

KOKAMUT: People of the Middle, Tracing Our Paths will take an analytical approach to the topics of kinship and land use. Through research, discussion, and review by academic and community advisors, regional and local participants in the exhibit will explore the following themes:

- *Identity* – the shared symbols, values, beliefs, and practices by which Yup'ik people define themselves as a people today
- *Continuity* – continuities between contemporary and traditional views of kinship responsibilities and privilege and ancestral heritage
- *Change* – how new ways of being Yup'ik were shaped by interaction with Russian and Euro-American visitors including missionaries, doctors, teachers, traders, and government officials
- *Future* – Yup'ik communities reclaiming their heritage for the future

Project Goals

Protect and transmit cultural knowledge held by this generation of Yup'ik elders with the support of historic documents.

This is a "time-is-of-the-essence" project. Both the Yup'ik elders who hold the knowledge of the past and those who have visited the area and documented a way of life on paper and film are reaching the end of their lives. The people of the region have already lost an appalling amount of information about their past and their traditions. Today's generation of elders is the last to remember a way of life that antedated the arrival of Western visitors, missionaries, teachers, physicians, and officials, who came to appropriate that way of life through their work. The elders' memories are growing dim with age and are disappearing with death. Elder memories are oral history that will be gathered and used in this project. The oral histories will be compared to the written data from historic documents and discrepancies between the two will be an important avenue for further research to ensure an accurate historical record. Further, both the oral history and the written record are vulnerable to extinction. For in many of these communities, only the elders are fully and comfortably fluent Yup'ik speakers and much of their knowledge of kinship, travel routes, site names and accompanying stories, is densely encoded in the Yup'ik language with only fragments passed on in the English of their offspring. Information collected by generations of visitors is also in jeopardy. Heirs usually do not realize the historical significance of a musty collection of documents or even where to place the collection if its value is perceived. The photographs, film, journals, letters, and other documents may be destroyed, donated to an archive or museum unreachable to Yup'ik people, or may be otherwise rendered unavailable resulting in a loss of potentially important and heretofore unknown Yup'ik history and culture. Together the two sets of information provide the foundation for an accurate assessment of traditional Yup'ik identity and an understanding of how being Yup'ik evolved through interaction with other cultures.

Promote participation in the Yupiit Piciryarait Cultural Center and Museum as a center for engaging the Yup'ik community through an exploration of village genealogies and village and camping areas.

A search for kinship is frequently the first order of business as two Yup'ik people from opposite sides of this 700 mile sprawl meet for the first time. Knowledge of family is a foremost Yup'ik value and was selected for development precisely because it is such an important and compelling one. The overwhelming Yup'ik interest in kinship combined with the quality and quantity of documentary material available to nourish the interest will make the exhibition and outstanding one. Displaying an exhibit in the village and using local elders and humanities professionals in tandem as mentors for the participants will bring the community out in force. Successfully implementing this project requires that community members, especially elders and youth, have introduction and access to the written and visual documents in their home villages. The act of "taking the museum to the people" will enhance awareness of the Cultural Center – Museum as a place with an exciting view of the past and will facilitate the reclaiming of Yup'ik heritage for the future. This project addresses only a fraction of the Yukon-Kuskokwim Delta area of Southwestern Alaska, but it will act as an important project model for both tribal councils and school systems in the remainder of the region to emulate as more Alaskan Native groups reclaim their heritage. This sub-region was selected because of its manageable size and more limited exposure to cultural projects.

Expand Yupiit Piciryarait Cultural Center and Museum educational services through development of a valuable educational resource.

QUKAMUIT: People of the Middle. Tracing Our Paths will support and assist students in understanding the importance of traditional Yup'ik family and the way that family used the land for their seasonal rounds of hunting and gathering. All community members, but especially elders, will assume a traditional role in transmitting cultural information. Families will have an opportunity to view and receive once-unavailable copies of photographs of ancestors that have languished in collections and archives across the United States. While this is not primarily a school-based educational project, the Yupiit Piciryarait Cultural Center and Museum vision is a project to buttress the *Content and Performance Standards for Alaska Students in History and Geography* and compliment cultural curricula. Two recent events in Alaska Native education, the Alaska Rural Systemic Initiative and the availability of Alaska Native Education Curriculum Grants, have caused systemic change across rural Alaska. An outcome of these new projects has been to revolutionize attitudes about curriculum and teaching practices in schools. The region's six school districts are developing a new kind of curricula using Yup'ik history, culture, and tradition to advance academic skills and cultivate an understanding and appreciation of tradition.

2. Grant Program Goal:

"Serving as centers of community engagement" is the category in which *QUKAMUIT: People of the Middle. Tracing our Paths* best fits. This project brings a museum exhibit from Bethel to up-river villages. It is a compelling project, one of intense interest to the people of the entire region, and will inspire lively thought and discussion. The museum expects to contribute the expertise this experience will yield to similar projects within other divisions of the Yukon-Kuskokwim Delta.

An informal survey was completed using the IMLS "Project Planning Tutorial" forms. A long discussion followed the question, "What is the current state of the audience(s)?" One answer: Few from the Yukon-Kuskokwim Delta communities have ever entered a museum. Museums, like libraries and schools, are perceived as "Outside" organizations with little to offer and they are intimidating in their non-Nativeness. Most are too far away from these remote villages and travel is too costly for regular and easy access. Trips to town, usually Bethel or Anchorage, are brief and filled with important activities: Doctor/clinic visits, shopping, and visiting relatives in the hospital. Each of these is a critical activity and museums by comparison border on

the frivolous. Traveling museum exhibits will reveal to uninitiated villagers that these are places that afford insight into questions of great personal interest and will revive the joy of learning lost in the hustle and bustle of daily survival.

The grant program goal, *serving as centers of community engagement*, requires that the Yup'it Piciryarait Cultural Center and Museum continue to fashion programs of regionwide interest. These programs must then be taken out of the museum and into the isolated communities of the region. The act of taking the museum to the village will have a dual effect – it will increase interest in and demand for services and it will also require that the Yup'ik community take responsibility for the Cultural Center and Museum to ensure outreach activities continue.

3. Project Fit with Strategic Plan and Mission:

Sustaining the Yup'ik culture, history, language, and arts via the transmission of knowledge from this generation of elders to future generations is the Yup'it Piciryarait Cultural Center and Museum's mission as directed by its Board of Elders. *QUKAMUIT: People of the Middle, Tracing Our Paths* has been designed with the Yup'it Piciryarait Cultural Center and Museum's mission, mandate, and long-range plan as a guide. This project supports all of the key components of that plan in the following ways:

- *Continue to develop and provide exhibition, research and educational opportunities:* Providing for genealogical research by gathering historical documents, photographs, film, and maps is the heart of this project. An exhibit will open in Bethel for regional review and smaller exhibits will be presented in each of the six villages from the middle Kuskokwim. The material that will provide the source for genealogical research will be both written history and oral history contained in the collected knowledge of elders. A short curriculum guide will be generated to guide teachers as they blend materials into cultural curricula.
- *Protect and expand the current collection:* Documents, photographs, film, and maps will be added to the present Yup'it Piciryarait Cultural Center and Museum collection. Original documents will be protected in the Cultural Center and Museum archive. A small collection will be duplicated for each participating community.
- *Develop policies covering ethical and legal issues:* There are many issues surrounding the intellectual property rights of Yup'ik people and use of material involving their history. Though unplanned, a likely consequence of the project is the resolution of several important intellectual property rights issues. The Cultural Center and Museum director and the Board of Elders will engage in a joint effort to ensure that the Yup'ik perspective is respected. With the Center for Indigenous Rights and the Native American Rights Fund the director will clarify policies and procedures for research, development, and publication.
- *Develop the capacity of the region's residents to fully participate in and lead research and educational activities:* This project calls for hiring and training a part-time cultural specialist in each community. The cultural specialist will be trained in oral history collection, translation and interpretation methods, and ethical standards. Additionally, Elders will be identified to take the lead in local research and educational activities.
- *Increase funding and revenue generation and enhance business processes:* This is the first major funding request to be made by the Yup'it Piciryarait Cultural Center and Museum from a combination of federal funding and private sources. Its successful completion will establish the Cultural Center and Museum as a program worthy of consideration by a variety of public and private agencies.

4. Strategic Plan: Process and Financial Resources:

To begin the planning process, the Yup'it Piciryarait Cultural Center and Museum director sent a needs assessment questionnaire to tribal councils and each of the 56 member villages responded. She then took the information to the Board of Elders and presented it in Yup'ik to ensure that each elder member could develop his own concept of what village residents wanted or needed from the Museum. She then explained the need for a stated long-range plan to meet the needs of villages. This process was difficult – it is considered extremely disrespectful to try to control the future by stating a plan. The Board of Elders eventually came to consensus that a planning document was necessary, after hours of discussion and soul searching. The Board of Elders reviewed and discussed village needs assessment and identified areas that most needed to be addressed. A draft plan, based on elder priorities and the needs assessment, was developed and presented to the Association of Village Council Presidents (AVCP) administration and a museum working group composed of volunteers living in Bethel. A formal plan was written and submitted to the Museum Board of Elders and the AVCP administration for approval and acceptance. The Board of Elders recognized the long-range plan in 2003; The AVCP accepted it the same year.

The planning process ended in two mandates to the Museum director and volunteer staff. These mandates require augmenting museum programs and increasing the financial foundation of the Cultural Center and Museum. The Board of Elders firmly stated their desire to bring Yup'ik history, through artifacts, documents, and cultural arts activities, back to the Yup'ik region. They asked that the Yup'ik people have a place with resources to study and learn about Yup'ik culture, history, language, arts, and lifeways located in the region rather than in one of Alaska's larger cities. The impetus is to regain some the inheritance lost to those who visited the region for work and study. The AVCP administration used the plan and planning process to articulate a need for wider regional involvement in the Museum. They asked that their investment be recognized and honored through increasing financial support for the Museum by application for grants and gifts from a wide range of funding sources and by encouraging the 56 village councils to apply for funding to underwrite outreach efforts. Asking village tribal

councils to contribute to the Museum will strengthen the feeling of local ownership, translating into more participation in Museum programs.

Generating new sources of financial backing is central to the AVCP administration mandate to seek additional funding to expand museum programs and ensure full-time staff and outstanding programming. At this time, the AVCP recognizes the Yup'it Piciryarait Cultural Center and Museum as a critical cultural resource and funds it through its general fund. In the last two years, additional monies have come in the form of small grants from Alaska Humanities Forum as well as donations from a number of organizations and private individuals from the Bethel community. The AVCP administration's view is that for the Museum to mature into a genuine cultural resource it must expand its funding foundation so it can enhance its programming and broaden its audience. The Board of Elders concurs.

5. Appropriateness of Project for the Museum and Audiences:

Intended Audience

QUKAMUIT: People of the Middle, Tracing Our Paths is designed as a study of the genealogy and land use area of residents of six middle Kuskokwim communities, Kwethluk, Akiachak, Akiak, Tuluksak, Upper and Lower Kalskag, Alaska. The audience will have a much broader base; it will be all of the Yup'ik residents of the Yukon-Kuskokwim Delta of Southwestern Alaska.

The exhibit and interactive activities will be developed for all members of the multi-generational extended Yup'ik family. There will be a special emphasis on young parents, who are the offspring of the second generation of Yup'ik parents to have left the village and the region to attend boarding school in Southeastern Alaska or in one of the Lower Forty-eight states. While many of today's young parents received all of their schooling in the village, many of their parents and grandparents were away from home during the time that they would have traditionally received instruction on family systems.

This project offers a rich opportunity for academic research that produces a secondary target audience: the schools, teachers, and students. School participation in the project will allow students to continue research activities in a formal academic setting using their own family history as a starting point. Two new initiatives now in force have recently changed the face of Alaska Native Education. The Alaska Rural Systemic Initiative of the University of Alaska, Fairbanks and Alaska Native Curriculum Development grants from the United States Department of Education have built an awareness that Native culture, tradition, and history is of genuine use in an academic setting. A short curriculum guide will be generated for teachers so that classes in language and cultural heritage can benefit from participation in this program. Teachers will be offered an orientation session before classes begin in the fall and before exhibits open in the villages.

This project will also be a model for other communities in the AVCP region because it can be duplicated in individual villages or within sub-regions, such as Qukamuit. Records will be kept to support the replication of the project and an 'inventory' of sources will be published for each tribal council. The Cultural Center and Museum staff will be available to participate as developers of a project or as guides.

Audience Demographics

Both the Yup'it Piciryarait Cultural Center and Museum and the Association of Village Council Presidents are Yup'ik Eskimo organizations. AVCP is the tribal consortia for the 56 member villages located in the Yukon-Kuskokwim Delta region of Southwestern Alaska. Over 90% of the area's people are Yup'ik and Yup'ik is the primary language of the area's commerce and government. Unfortunately, the museum audience, an equal mix of Yup'ik and non-Native area residents with a small number of people from outside the area who are visiting Bethel, does not reflect the dominate population of the region.

The Yup'it, who live along the middle and lower Kuskokwim, are among the most isolated in the United States. Bethel, the hub community for the region, is 400 miles from the end of the highway that connects Alaska to the rest of the United States. In this region the saying, "weather permitting" has real meaning. All goods and most services come to area villages via air transport. Likewise, the people of the region are dependent upon air carriers to travel from remote communities to Bethel and Anchorage. Access to museums, archives, historical collections, and the intellectual opportunities available in urban centers is limited by distance, cost, and an understanding of their value.

Fit With Strategic Plan

The material to be presented in exhibits and through the interactive experiences is of such intense interest to all Yup'ik people that it will galvanize their involvement and participation in the Museum and its programs. It is a momentous step forward in the Yup'it Piciryarait Cultural Center and Museum's mission to "sustain the Yup'ik culture, history, language, and arts via the transmission of cultural knowledge from this generation of elders to the future." *QUKAMUIT: People of the Middle, Tracing Our Paths* will awaken a long-somnolent urge to understand, protect, and bequeath the Yup'ik culture.

6. Project Resources: Time and Budget:

Undoubtedly this project is the most significant the Yup'it Piciryarait Cultural Center and Museum has undertaken to date. It will set the stage for the Museum's future as an organization that creates quality programming of keen personal interest to the people of the AVCP region. One of the project's richest resources is the willingness of the Cultural Center and Museum Board of Elders and the AVCP administration to work in concert to build the museum into a viable organization to ensure the

transition of Yup'ik culture from this generation of elders to the next. This makes time a resource in a way unintended by IMLS. Time is short for this generation of elders so time is short for opportunities to preserve and transmit a thorough understanding of the Yup'ik culture, language, and traditions. On the other hand, unlike most Native American tribes, there is now-living memory of much of the language, culture, and tradition. Each moment this rich resource marches implacably towards the end of its time. Once gone, the Yup'ik people will face the same void other Native American tribes face. To regain some semblance of their culture they will have to build from the perspective of material collected and interpreted outside the tribe to build a tribal identity and understanding of the traditional lifestyle, values, and arts. A further time-related resource is the quality and quantity of material available in archives, libraries, and museums in Alaska and across the United States. An abundance of material exists. Today there is an atmosphere of openness and a willingness to support researchers as they gather and duplicate data for use in the project. But this attitude of cooperation may not last forever and the materials suffer degradation with each passing day.

Time as Resource

The Yupiit Piciryarait Cultural Center and Museum director will act as project director. A team of consultants with years of experience working together preparing Yup'ik language publications, education programs, and staff development projects have been assembled to help the director and Board of Elders make project goals a reality. The project will span sixteen months and will begin with gathering written documents and photographs from resources across the United States. Because of the team's background experience and the ease with which they work in the various settings demanded for this project, they have been able to estimate the time and resources required to reach the ultimate step in the project— opening exhibits in each of the six communities in October 2006. During November 2006 the team will evaluate project successes and report to the full AVCP membership. A total of 11,740 hours is allotted to this project, divided among the following six components:

Hours Required	Component Responsibilities
1120	Supervising and overseeing project, planning and follow through with the Board of Elders, and preparing and opening exhibit in Bethel and the six villages
3960	Research including identifying, assessing, and gathering written data, visual images, and maps, this includes time to travel to collections within the United States
960	Translating from Yup'ik to English, editing transcribed and translated oral histories, and modernizing orthography in historic print documents
2260	Elder time to provide oral history and mentor exhibits in six villages
2880	Oral history collection, transcription, and translation
560	Duplicating print documents and visual images and preparing community resource binders

Budget as Resource

The museum has successfully completed projects funded by local, state, and national agencies. This project is considered such a priority that both AVCP and Cultural Center and Museum resources have been committed. The volunteer corps is being created to provide support for project activities. As with staff time, prior experience among the project team of staff and consultants has enabled the Yupiit Piciryarait Cultural Center and Museum to develop a realistic and carefully planned budget. To supplement IMLS funding, two of Alaska's major foundations have been invited to support portions of this project. This critical project will establish the bulwark for the future by meeting the project goal of developing the Cultural Center and Museum as a center for engaging the Yup'ik community and addressing the Board of Elders mandate to build the Cultural Center and Museum into a premier center for research and documentation of the Yup'ik way of life.

7. Project Resources: Personnel and Technology:

This project will be completed by a team made up of the Cultural Center and Museum director, consultants, and temporary Community Cultural Specialists. No new technology is requested under this project. Computers, scanners, printers, cameras, and recorders owned by the Cultural Center and Museum will be used for the project. In addition, consultants will provide all of their own equipment. There will be no digitization until the Board of Elders has a complete understanding of the technology. The Board of Elders will be introduced to technology and use of the World Wide Web during their ongoing planning and oversight of the project.

Personnel

Joan Hamilton, Director Yupiit Piciryarait Cultural Center and Museum – Ms Hamilton has been director of the Cultural Center and Museum since 1997. She was instrumental in the design of the project and will be responsible for the supervising the project including working with the Board of Elders and providing training to Community Cultural Specialists in oral history documentation. Ms. Hamilton is a life-long Alaskan from Chevak, a village on the Bering Sea Coast.

Oscar Alexie, Contractor – Yup'ik Language Specialist – Mr. Alexie holds a Bachelor's degree in Rural Development and has a background in linguistics. His work experience includes teaching Yup'ik in many forms from kindergarten through the university level. He is a recognized expert in the processes of translation and interpretation in each of the five Yup'ik dialects. He will be responsible for modernizing the Yup'ik contained in all historic documents, so that today's youth and young adults are able to read it; editing the collected, transcribed, and translated oral histories; and training Community Cultural Coordinators in Yup'ik orthography, translating, and interpreting. Mr. Alexie is a life-long Alaskan from Napakiak, a village on the Lower Kuskokwim.

Helen Morris – Research, Curriculum Development, and Teacher Training Consultant - Ms Morris holds a Bachelor's degree in education with an emphasis in human development. She has an extensive background in the curriculum development, teacher training, and the development and publication of Yup'ik language materials. Ms Morris will be responsible for identifying data and photographic collections for this project, overseeing the development of community resource binders for each village involved in the project, development of curriculum and offering teacher training in each village. She has lived and worked in Rural Alaska for more than thirty years.

Chase Hensel, PhD – Research Consultant – Dr. Hensel holds a PhD from the University of California at Berkeley. His area of focus has been traditional Yup'ik subsistence practices. Dr. Hensel will be responsible for identifying and gathering data and visual images. He will work closely with elders on the collection of oral history. Dr. Hensel is a fluent Yup'ik speaker and will be responsible for working with elders and Community Cultural Specialists to ensure the quality and validity of material collected. Dr. Hensel has lived and worked in Rural Alaska for more than twenty years.

Robert Morris – Research Consultant - Mr. Morris holds a Master's Degree in Geography from the University of Oregon. He is the former Dean of Students for Bethel Regional High School. He will be responsible for work with communities on the completion of mapping projects.

Elder Mentors - Two elder, a male and a female, will be identified in each community to lead community activities related to village exhibits and will assist in the collection of oral history from fellow elders. Elders selected as mentors will have been born to the community and have had lifelong experience in the area. They will need to be well spoken in Yup'ik and willing to work with translators as required. Travel to Bethel and between the villages will be required.

Community Cultural Specialists - A part time specialist will be hired in each village to take responsibility for the collection of oral history. They will then be responsible for transcribing each tape and providing a working English translation to researchers. Community Cultural Specialists must be fluent Yup'ik, literate using the modern orthography, and willing to participate in translator-interpretor training and oral history collection training sessions required for the project. Travel to Bethel and between the villages will be required.

Project Budget Form

SECTION 1: SUMMARY BUDGET

Name of Applicant Organization Yupit Piciryarait Cultural Center and Museum

IMPORTANT! READ INSTRUCTIONS ON PAGES 3.4-3.5 BEFORE PROCEEDING.

DIRECT COSTS

	IMLS	Applicant	Total
SALARIES & WAGES	<u>46,097</u>	<u>72,100</u>	<u>118,197</u>
FRINGE BENEFITS	<u>7532</u>	<u>11,780</u>	<u>19,312</u>
CONSULTANT FEES	<u>40,950</u>	<u>64,050</u>	<u>105,000</u>
TRAVEL	<u>8,138</u>	<u>13,198</u>	<u>21,336</u>
MATERIALS, SUPPLIES & EQUIPMENT	<u>2,340</u>	<u>3,660</u>	<u>6,000</u>
SERVICES	<u>10,374</u>	<u>16,226</u>	<u>26,600</u>
OTHER	<u>0</u>	<u>0</u>	<u>0</u>
TOTAL DIRECT COSTS	\$ <u>115,431</u>	\$ <u>181,074</u>	\$ <u>295,445</u>
INDIRECT COSTS	\$ <u>34,569</u>	\$ <u>54,068</u>	\$ <u>88,637</u>

TOTAL PROJECT COSTS \$ 385,082

AMOUNT OF CASH-MATCH \$ 235,082

AMOUNT OF IN-KIND CONTRIBUTIONS \$ _____

TOTAL AMOUNT OF MATCH (CASH & IN-KIND CONTRIBUTIONS) \$ 235,085

AMOUNT REQUESTED FROM IMLS, INCLUDING INDIRECT COSTS \$ 150,000

PERCENTAGE OF TOTAL PROJECT COSTS REQUESTED FROM IMLS 39 %
(MAY NOT EXCEED 50%)

Have you received or requested funds for any of these project activities from another federal agency?
(Please check one) ☐ Yes ☒ No

If yes, name of agency _____

Request/Award amount _____

Project Budget Form

SECTION 2: DETAILED BUDGET

Year ☒ 1 ☐ 2 ☐ 3 - Budget Period from 08 / 01 / 05 to 07 / 31 / 06

Name of Applicant Organization Yupit Piciryarait Cultural Center and Museum

IMPORTANT! READ INSTRUCTIONS ON PAGES 3.4-3.5 BEFORE PROCEEDING.

SALARIES AND WAGES (PERMANENT STAFF)

NAME/TITLE	No.	METHOD OF COST COMPUTATION	IMLS	APPLICANT	TOTAL
<u>[REDACTED]</u>	(1)	hourly rate	8,650	13,641	22,066
<u> </u>	()	<u> </u>	<u> </u>	<u> </u>	<u> </u>
<u> </u>	()	<u> </u>	<u> </u>	<u> </u>	<u> </u>
<u> </u>	()	<u> </u>	<u> </u>	<u> </u>	<u> </u>
TOTAL SALARIES AND WAGES \$			8,650	13,641	22,066

SALARIES AND WAGES (TEMPORARY STAFF HIRED FOR PROJECT)

NAME/TITLE	No.	METHOD OF COST COMPUTATION	IMLS	APPLICANT	TOTAL
<u>[REDACTED]</u>	(6)	hourly rate	10,172	15,910	26,082
<u>[REDACTED]</u>	(12)	<u> </u>	15,600	23,400	39,000
<u> </u>	()	<u> </u>	<u> </u>	<u> </u>	<u> </u>
<u> </u>	()	<u> </u>	<u> </u>	<u> </u>	<u> </u>
TOTAL SALARIES AND WAGES \$			25,772	39,310	65,082

FRINGE BENEFITS

RATE		SALARY BASE	IMLS	APPLICANT	TOTAL
42	% of \$	22,066	3,757	6,131	9,888
20	% of \$	26,082	2,034	3,182	5,216
0	% of \$	39,000	0	0	0
TOTAL FRINGE BENEFITS \$			5,791	9,313	15,104

CONSULTANT FEES

NAME/TITLE OF CONSULTANT	RATE OF COMPENSATION (DAILY OR HOURLY)	NO. OF DAYS (OR HOURS) ON PROJECT	IMLS	APPLICANT	TOTAL
<u>[REDACTED]</u>	daily	40 days	7,800	12,200	20,000
<u>[REDACTED]</u>	daily	30 days	5,850	9,150	15,000
<u>[REDACTED]</u>	daily	30 days	5,850	9,150	15,000
<u>[REDACTED]</u>	daily	30 days	5,850	9,150	15,000
TOTAL CONSULTANT FEES \$			25,350	39,650	65,000

TRAVEL

FROM/TO	NUMBER OF: PERSONS DAYS	SUBSISTENCE COSTS	TRANSPORTATION COSTS	IMLS	APPLICANT	TOTAL
Bet-Lehigh, PA	(1) (5)	485	900	540	845	1,385
Bet-Wash., DC	(1) (5)	1,005	750	684	1,071	1,755
Bet-Spokane	(1) (5)	530	600	441	689	1,130
<u> </u>	() ()	continued	continued	continued	continued	continued
TOTAL TRAVEL COSTS \$				6,951	10,875	17,826

Project Budget Form

SECTION 2: DETAILED BUDGET

Year ☐ 1 ☐ 2 ☐ 3 - Budget Period from ____ / ____ / ____ to ____ / ____ / ____

Name of Applicant Organization _____

IMPORTANT! READ INSTRUCTIONS ON PAGES 3.4-3.5 BEFORE PROCEEDING.

SALARIES AND WAGES (PERMANENT STAFF)

NAME/TITLE	No.	METHOD OF COST COMPUTATION	IMLS	APPLICANT	TOTAL
_____	()	_____	_____	_____	_____
_____	()	_____	_____	_____	_____
_____	()	_____	_____	_____	_____
_____	()	_____	_____	_____	_____
TOTAL SALARIES AND WAGES \$			_____	_____	_____

SALARIES AND WAGES (TEMPORARY STAFF HIRED FOR PROJECT)

NAME/TITLE	No.	METHOD OF COST COMPUTATION	IMLS	APPLICANT	TOTAL
_____	()	_____	_____	_____	_____
_____	()	_____	_____	_____	_____
_____	()	_____	_____	_____	_____
_____	()	_____	_____	_____	_____
TOTAL SALARIES AND WAGES \$			_____	_____	_____

FRINGE BENEFITS

RATE		SALARY BASE	IMLS	APPLICANT	TOTAL
_____	% of \$	_____	_____	_____	_____
_____	% of \$	_____	_____	_____	_____
_____	% of \$	_____	_____	_____	_____
TOTAL FRINGE BENEFITS \$			_____	_____	_____

CONSULTANT FEES

NAME/TYPE OF CONSULTANT	RATE OF COMPENSATION (DAILY OR HOURLY)	NO. OF DAYS (OR HOURS) ON PROJECT	IMLS	APPLICANT	TOTAL
_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____
TOTAL CONSULTANT FEES \$			_____	_____	_____

TRAVEL

FROM/TO	NUMBER OF: PERSONS DAYS	SUBSISTENCE COSTS	TRANSPORTATION COSTS	IMLS	APPLICANT	TOTAL
Within Alaska	(6) (25)	3,639	2,600	2,548	3,998	6,536
Intra-Region	(18) (36)	4,860	2,160	2,738	4,282	7,202
_____	() ()	_____	_____	_____	_____	_____
_____	() ()	_____	_____	_____	_____	_____
TOTAL TRAVEL COSTS \$				6,951	10,875	17,826

Project Budget Form

SECTION 2: DETAILED BUDGET CONTINUED

 Year ☒ 1 ☐ 2 ☐ 3

MATERIALS, SUPPLIES AND EQUIPMENT

ITEM	METHOD OF COST COMPUTATION	IMLS	APPLICANT	TOTAL
Supplies	estimates	780	1,220	2,000
Maps/Mapping	estimates	585	915	1,500
TOTAL COST OF MATERIALS, SUPPLIES, & EQUIPMENT \$		1,365	2,135	3,500

SERVICES

ITEM	METHOD OF COST COMPUTATION	IMLS	APPLICANT	TOTAL
Photography	estimates	1,950	3,050	5,000
Duplicating	estimates	780	1,220	2,000
TOTAL SERVICES COSTS \$		2,730	4,270	7,000

OTHER

ITEM	METHOD OF COST COMPUTATION	IMLS	APPLICANT	TOTAL
No Other				
TOTAL OTHER COSTS \$		0	0	0

TOTAL DIRECT PROJECT COSTS \$	76,564	119,014	195,587
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INDIRECT COSTS

Check either item A or B and complete C. (See section on Indirect Costs, page 3.5.)

Applicant organization is using:

- ☐ A. An indirect cost rate which does not exceed 15 percent of modified total direct costs charged to IMLS.
☒ B. Federally negotiated indirect cost rate (see page 3.5).

GOVERNMENT ACCOUNTING OFFICE
WAITING FOR CONFIRMATION

Name of Federal Agency Expiration

Date of Agreement

Rate base Amount(s)

29.9 % of \$ 195,587 = \$ 58,478

IMLS Applicant

Total

C. Total Indirect Costs

\$22,893 \$ 35,585

\$ 58,478

Project Budget Form

SECTION 2: DETAILED BUDGET

Year ☐ 1 ☒ 2 ☐ 3 - Budget Period from 07 / 31 / 06 to 11 / 30 / 06

Name of Applicant Organization _____

IMPORTANT! READ INSTRUCTIONS ON PAGES 3.4-3.5 BEFORE PROCEEDING.

SALARIES AND WAGES (PERMANENT STAFF)

NAME/TITLE	No.	METHOD OF COST COMPUTATION	IMLS	APPLICANT	TOTAL
[REDACTED]	(1)	hourly	2,869	4,486	7,355
_____	()	_____	_____	_____	_____
_____	()	_____	_____	_____	_____
_____	()	_____	_____	_____	_____
TOTAL SALARIES AND WAGES \$			2,869	4,486	7,355

SALARIES AND WAGES (TEMPORARY STAFF HIRED FOR PROJECT)

NAME/TITLE	No.	METHOD OF COST COMPUTATION	IMLS	APPLICANT	TOTAL
[REDACTED]	(6)	hourly	3,391	5,303	8,694
[REDACTED]	(12)	hourly	5,850	9,150	15,000
_____	()	_____	_____	_____	_____
_____	()	_____	_____	_____	_____
TOTAL SALARIES AND WAGES \$			9,241	14,453	23,694

FRINGE BENEFITS

RATE		SALARY BASE	IMLS	APPLICANT	TOTAL
42	% of \$	7,355	963	1,506	2,469
20	% of \$	8,694	678	1,061	1,739
0	% of \$	15,000	0	0	0
TOTAL FRINGE BENEFITS \$			1,641	2,567	4,208

CONSULTANT FEES

NAME/TYPE OF CONSULTANT	RATE OF COMPENSATION (DAILY OR HOURLY)	No. OF DAYS (OR HOURS) ON PROJECT	IMLS	APPLICANT	TOTAL
[REDACTED]	daily	15	2,925	4,575	7,500
[REDACTED]	daily	25	4,875	7,625	12,500
[REDACTED]	daily	20	3,900	6,100	10,000
[REDACTED]	daily	20	3,900	6,100	10,000
TOTAL CONSULTANT FEES \$			15,600	24,400	40,000

TRAVEL

FROM/TO	NUMBER OF: PERSONS DAYS	SUBSISTENCE COSTS	TRANSPORTATION COSTS	IMLS	APPLICANT	TOTAL
Bethel/Village	(5) (18)	2,340	1,080	1,369	2,141	3,510
_____	() ()	_____	_____	_____	_____	_____
_____	() ()	_____	_____	_____	_____	_____
_____	() ()	_____	_____	_____	_____	_____
TOTAL TRAVEL COSTS \$				1,369	2,141	3,510

Project Budget Form

SECTION 2: DETAILED BUDGET CONTINUED

 Year ☐ 1 ☒ 2 ☐ 3

MATERIALS, SUPPLIES AND EQUIPMENT

ITEM	METHOD OF COST COMPUTATION	IMLS	APPLICANT	TOTAL
Supplies	estimate	390	610	1,000
Maps	estimate	585	915	1,500
TOTAL COST OF MATERIALS, SUPPLIES, & EQUIPMENT \$		975	1,525	2,500

SERVICES

ITEM	METHOD OF COST COMPUTATION	IMLS	APPLICANT	TOTAL
Photography & Matting	estimates	4,329	6,771	11,100
Duplication	estimates	3,120	4,880	8,000
Binding	estimate	195	305	500
TOTAL SERVICES COSTS \$		7,644	11,956	19,600

OTHER

ITEM	METHOD OF COST COMPUTATION	IMLS	APPLICANT	TOTAL
No Other				
TOTAL OTHER COSTS \$		0	0	0

TOTAL DIRECT PROJECT COSTS \$	39,339	61,528	100,867
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INDIRECT COSTS

Check either item A or B and complete C. (See section on Indirect Costs, page 3.5.)

Applicant organization is using:

- ☐ A. An indirect cost rate which does not exceed 15 percent of modified total direct costs charged to IMLS.
☒ B. Federally negotiated indirect-cost rate (see page 3.5).

GOVERNMENT ACCOUNTING OFFICE
WAITING FOR CONFIRMATION
Name of Federal Agency Expiration
Date of Agreement

Rate base Amount(s)

29.9 % of \$ 100,867 = \$

	IMLS	Applicant	Total
C. Total Indirect Costs	\$11,762	\$ 18,397	\$ 30,159

Budget Justification

Personnel \$118,197

Cultural Center and Museum Director .5 FTE for 16 months:

The Cultural Center and Museum Director will be paid at the hourly rate for the amount of time (half of the work week) to supervise project activities, participate in research activities, provide training in oral history collection to newly hired Community Cultural Specialists, and open the Bethel and village exhibits.

\$29,421 is required for the Cultural Center and Museum Director.

Community Cultural Specialists .25 FTE for 16 months:

Community Specialists will be paid at the probationary rate and will work quarter time for the duration of the project. These specialists will be from the communities to which the program is directed, Akiachak, Akiak, Tuluksak, Kwethluk, Upper and Lower Kalskag. They will represent the project to the community and will participate in all local and regional elder conferences and will work with the Cultural Center Museum Director to open and maintain village exhibitions.

\$34,776 is required for 6 Community Cultural Specialists.

Elders

Elders will be paid at the hourly rate of \$25 per hour as they participate in research and documentation activities required for the project. In the final four months of the project, two elders from each community will be identified to act as community mentors during the exhibit. Elders will provide 2,160 hours of service to the project.

\$54,000 is required for elder research and documentation over 16 months.

Fringe Benefits \$ 19,312

Cultural Center and Museum Director

The fringe benefits for the Cultural Center and Museum Director are 42%. \$12,357 is required for Director Benefits.

Community Cultural Specialists

The fringe benefit rate for Community Cultural Specialists is 20%. \$6,955 is required for Specialist fringe benefits.

Elders

Elders will work at a short term hourly rate and will not receive fringe benefits.

Consultants \$105,000

Consultants are paid at a rate of \$500 per day. They are required to own and maintain all equipment required for the job. Consultant time is divided into the following categories:

Gathering and assessing print documents	45 days
Gathering and assessing visual images	45 days
Gathering mapping data and developing maps	30 days
Modernizing orthography from historic documents	30 days
Review and editing oral history transcriptions	30 days
Preparing curricula and teacher training	30 days

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y to gather documents and photographs. The following cities

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Archives) \$900

tution) \$750

c Archives) \$600

Archives) \$500

aska,

Art,

m Region

\$1600

ska,

\$500

ired for Community Specialist training, elder meetings, to

ining, and exhibit set up.

6 trips at \$60 for 6 travelers \$2160 is required for village to

d to set up exhibits and provide teacher training 6 trips for 3

for Bethel to village travel.

6

airbanks, Kodiak, and the Lower Forty Eight states is figured

per day is estimated for travel to Bethel and \$45 per day for

\$485

\$1050

\$530

\$2472

\$6480

\$810

\$6,000

\$3000

\$3000

\$26,600

urchase of

Bethel exhibit and

50 for each village exhibit, matting photographs for exhibit display	\$16,100
<u>Document Duplication</u>	
Duplication of historic documents and production of a Community History Source Binder for Bethel and six villages	\$10,000
<u>Binding Source Binders</u>	\$500
Total Direct Costs	\$295445
Indirect Costs at the Negotiated rate of 29.9%	<u>\$88,637</u>
Total	<u><u>\$385,082</u></u>

Funding Sources:

Rasmussen Foundation*	\$235,085
IMLS	\$150,000

*Contingent upon approval of application.